The People's Advocate.

One Dollar and Fifty Cents Per Year. | PRINCIPLES, NOT MEN; BUT MEN AS THE REPRESENTATIVES OF PRINCIPLES. | Price, Five Cents.

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A WORD ABOUT WORDS.

Ah me! those terrible tongues of ours!
Are we half aware of their mighty power?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
That spicy story, "you must to have heard"
We jerk away in our gossip rash.
And somebody's glass, of course, goes smash,
What fames have been blasted and broken,
What pestilent sinks have been stirred,
By a word in lightness spoken,
By only an idle word.

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow.
Shot by the coward, the fool the knave;
They pierce the mail of the great or brave.
Vain is buckler of wisdom and pride
To turn the pitiless point aside;
The lips may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred
By a word in malice spoken,
By only a bitter word!

A kindly word and a bitter tone—
To only God is there known;
They can lift from the dust the object head,
They can turn a foe to a friend instead;
The heart, close-barred with passion and pride,
Will fling at their knock its portals wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred
By a word in kindness spoken,
By only a gentle word!

—*Sunday Magazine.*

NOTES TO GIRLS.

NO. 5.

BY "JOYCE."

"Needful auxiliaries are our friends, to give
To social man true relish of himself."

Friends are glimpses of blue in a cloudy sky. He who hides himself from men, whether with reverence for a hermit's life or a misanthrope's love of seclusion, fails to do the good he might in the world and to reap the benefit derived from social assembling. Oftimes friendships are formed in youth that emit an elevating influence through life, and help to make the man whatever he is that is great and good,

A pure love never does harm. It always has an exalting tendency; and though it may sometimes bring with it sorrow, this is recompensed in the good it effects. Tennyson says,

"'Tis better to have loved and lost,
Than never to have loved at all;"—

and Longfellow explains:

"Talk not of wasted affection, affection never was wasted;
If it enrich not the heart of another, its waters returning
Back to their springs like the rain shall fill them full of refreshment."

The world is a mirror which looks back at us with the face we present to it. Would you make friends?—be courteous, affable, gentle, generous, frank, and sincere. The iron barrier of coldness and arrogance chills the loving hearts that would encircle you. Be ready to yield gracefully to the wishes of another, where the compliance violates no principle of duty. At the same time be not disinclined to wield your own will with dignity and firmness, when you are advocating the right. No one prides herself on the possession of a friend who invariably copies her associate from the curl of the hair to the weightiest opinion.

Society is now like a huge flower garden where, in regular rows, the plants are set out according to age and height. It would be a wise reformation to choose the sweetest flowers from each even line and bring them together in one garden plat, where to grow and bloom in company. If our girls and young ladies and matrons were to meet more often in social gatherings, each would improve by the contact. In viewing the innocent merriment of youth, the tired mothers would forget their cares, and themselves grow cheerful and gay. The maidens would profit by the wisdom and experience of their elders. Sorry am I to say that now little Miss curls her pretty nose, and indiscriminately terms elderly people "old fogies."

Consider yourself fortunate if you feel secure in the possession of one *real* friend. While there may be many who, in a general sort of way, are interested in your welfare, who are glad to meet you, and regretful to leave you; we find few who are truly sympathetic in joy and sorrow. Such a friend understands you sufficiently to rate you aright; and loves you sufficiently to tell you of your faults that you may gain other friends by their removal. Girls sometimes twine their affections around each other in childhood, and play together with careless joy; who in after life, moulded in conventionalism and imbibing a jealous distrust of their girlish friends, pass each other with indifferent nod and "How do you do?"

Many too, erroneously believe that men and women can not be friends, fond and true; but still only friends. My dear sisters, this is a belief of which you had best dispossess yourself at once. It is a belief that makes many foolishly vain in the presence of young men; a belief that invests many a one with the idea that every man who pays her kindly attention, wishes her for a life companion; a belief that tends to make men presumptuous. Were youths and maidens to discard the prevailing subject of "courtship" in general meeting, and manifest brotherly and sisterly regard, when a girl strives only to be pleasant and friendly, men would not be so idiotic as te suppose her on the verge of falling in love with them.

Mark not with scornful glance a sinning woman, and then smile blandly on a masculine culprit. Heaven's laws were made for all.

Make not the aim of your life—in terms of the world—to "marry well." Well for you if it be well when it comes; but it is not well, if it comes too soon. With this aspiration in the pecocious mind, some doff the paritalettes; with this end in view, some receive select schooling; for this purpose some are paraded in society's halls; to effect this, some papas give lavish allowances; to gain this, some mothers angle for "best matrimonial catch." "Two years of courtship, five minutes' solemnization of the ceremony, and an eternity in which to repent," is the sad experience of many a mistaken alliance. Learn to know your own mind; that you may say "no" when that word should be used, and "yes," and regret it not.

Good Literature

This is the appropriate of a weekly newspaper at 50 cents a year, which is certainly one of the most marvelous products of the now famous "Literary Revolution." It gives for this pittance about twice as much matter as either of $4.00 magazines, and is filled with the latest news, that is worth knowing, about books and authors, condensed, pointed opinions, of the best literary critics concerning new and standard books, with choice readings from those of greatest interest, reprinting some valuable books entire. It is just now giving serially "Uarda, a Romance of ancient Egypt," an historical novel of remarkable interest and beauty, which has justly won rank by the side of Scott's "Ivanhoe," Bulwer's "Pompeii," and Kingsley's "Hypatia." A series of article on "The Choice of Books," by Mr. Chas. F. Richardson, is worth to any thoughful reader, far more than the cost of the paper. A specimen copy will be sent three months on trial for the nominal price of 10 cents, by the publishers, the American Book Exchange, Tribune Building, New York City.

CO-OPERATION.

[Communicated]

Prof. James Storum delivered a lecture on this subject in the Fifteenth Street Presbyterian Church on Thursday night, 16th inst.

The lecture was able, eloquent, and suggestive. There were also some defects which we shall endeavor to point out.

It was a novel pleasure to hear a colored leader and thinker discourse on some other subject than religion or politics. They seldom discuss subjects of social economy or the material interest of their race.

Prof. Storum gave us a description of the origin of co operation in England and the enormous proportions it has reached during the last thirty years in that country. He might have given more full and detailed information to his audience, which would doubtless have been both new and interesting to them, as well as the various forms or applications of the principle. It is a fact stranger than any fiction that the wildest imagination could invent that a few poor men, thirty years ago, assembled in a town in Sheffield, England, and with a few shillings commenced that system of co-operative stores, which to-day wields a capital of more than thirty millions.

The special object of this lecture, however, was not only to show the power of association among men of moderate and limited means, but especially its peculiar applicability to the colored people of this country.

Prof. Storum stated that the colored people of this country needed intelligence and wealth to give them that influence and power they ought to have; that, at present, at least, they are excluded from all mercantile pursuits, and trades in the North, while they contribute a large share of the patronage that enriches the merchants especially; that heretofore we have regarded the possession of political power as the panacea for all our ills, but we have learned that that is a mistake; and that the true cure for all our evils is the establishment of co-operative stores.

We agree most heartily with Prof Storum in the necessity for the colored people acquiring intelligence and wealth, as a condition of obtaining power and influence; and that hitherto the parents have been too anxious to prepare their sons for teachers or professional men, instead of giving them trades, and getting them into stores as clerks.

The question of elevating the colored people of this country to a position of power and influence is a profound and comprehensive one, and requiring ability of the very highest order to solve.

History affords us no light on this subject; it presents no case exactly parallel; the nearest approach we can make to it, is that of the Jews, who for nearly two thousand years have been the victims of a deep prejudice, which has but recently begun to disapear. But the Jews have always been, and are still, learned and wealthy; they are Caucasians, and the prejudice against them has been religious; and the Jews have never been slaves.

The special defect that we observed in Prof. Storum's lecture is his effort to exalt the subject of co operation to the position of the only and all-powerful means of reaching the end desired. He spoke of *political* power contemptuously.

He stated that hitherto we have relied upon position and office as the great means of our elevation, but that has been tried and found wanting. We apprehend that no intelligent colored man ever regarded political power as more than one of the means to accomplish the end desired. It is doubtless a very powerful means and one not to be despised. The colored people of Virginia recently held the balance of power between the Bourbons and Re-adjusters, and even this enabled them to extort conditions for their political support, which will be of great importance in their advancement to the end desired, viz., their elevation. And so of the colored people in Georgia.

Does Prof. Storum believe that the colored men holding office from Marshall Douglass and Minister Langston to the lowest clerk even would have positions above that of menials, unless they had a *colored* political constituency behind them? It is said that the colored votes of New York, Ohio and Indiana turned the scale in the favor of the Republicans at the last Presidential election. If this be a fact, and we do not donbt it, how greatly it must elevate the colored people in the opinion of the whites of this country. We know that it was the colored votes of the South that sent up sufficient Republicans Representatives to change the political complexion of the House; and if Tennessee elects a Republican Senator, we would then be able to say, that their votes have changed *both* Houses instead of *one*.

There are three powerful factors in the solution of this problem; a *vote*, a *home* and an *education*. It would be as difficult as unnecessary to say which one of these three was the most important; they are all three absolutly essential, and so intimately dovetailed, that it would be impossible to separate them. We speak of home as wealth.

Prof. Storum advocated the possession of wealth as the chief, if not the only, means; and the establishment of co-operative stores, as one of the principal methods of obtaining wealth. It was the enthusiasm of a new convert. Co-operation is, as we have said before, a powerful lever, and one that has been too long neglected by the colored people. If they would only give five dollars in one year, the fifty thousand colored people of this city could establish a store, that would do a business of a quarter of a million dollars.

The principle of co operation can be applied to the groceries, the dry goods, and the clothing we purchase, as well as the houses we rent, and this would save from twenty to thirty per cent. of our salaries that we now contribute to the enrichment of others.

Our limited space forbids our pursuing the subject further. A committee of fifteen was formed at the close of the lecture, and from the composition of the committee, we anticipate immediate and substantial results.

Sixty five well-to-do colored citizens of Augusta, says the *Journal of Progress*, are worth over six millions dollars in property. We can name twenty-five citizens of Savannah, who are worth seven millions in property, all colored. Let us hear from Athens and Atlanta.—*Weekly Echo.*

Bilious Disorders, Liver Complaints, Costiveness, Dyspepsia, etc., are speedily removed by D. Jayne's Sanative Pills. Forty years' use have proved them superior to all other remedies for the cure of the various diseases for which they are recommended. In their action they are mild and certain, and may be taken at any time without risk from expo sure.

W. A. Titus, 62 Ashland Avenue, Toledo, Ohio, says:—My wife is now as strong as ever, her regained health being directly due to the use of the Excelsior Kidney Pad. We can heartily recommend it to all kidney troubled persons.—*See Adv.*

Bricks Without Straw—

A NOVEL, by A. W. Tourgee, author of THE FOOL'S ERRAND, published by Fords, Howard and Hurlburt New York.

This work is an attempt to show the disadvantages under which the colored people of the South have labored since their emancipation to the present time. This the author very accurately does in the form of a romance into which is skilfully interwoven the tale of woe and anguish which so often has been vainly told on the stump, in the lecture room, through the press and from the pulpit. The depths at which emancipation found the race is illustrated by the utter ignorance of the average Negro, mind Nimbus, an illiterate though a very industrious and sensible Negro who had escaped through the rebel lines and enlisted in the Union army. by his progress in the accumulation of property becomes a leader among his poople and an object of envy to the the entire white population. By his exertion a school house and teacher are secured and his counsels made the more valuable because aided by the spiritual insight of Eliab Hill, a cripple who was taught to read by his former mistress. The progress and culmination of reconstruction is displayed with panoramic effect. the Yankee school teacher, Mollie Anslie, the Freedmen's Bureau officer; the harlequin-all playing a prominent part. Cupid itself, which laughs at locks and blacksmiths, conquers sectional prejudices and gives a type of the unions which will wipe away the poignant remembrances of sectional strife. The book though not perhaps as well written as THE FOOL'S ERRAND deserves as wide a circulation, because it suggests practical remedies as well as points out fatal defects in reconstruction. It is more complete in its portraiture of the Southern problem than its companion work, and as a historical sketch deserves careful study.

Why should the colored editors of the country not unite in asking President Garfield to appoint one colored boy among the ten cadets he will appoint to West Point? He owes his election to colored voters—that is, he would not have been elected had they cast their votes on the other side, or not voted at all. Indiana gave him seven thousand majority, and the colored voters cast eight thousand. Had they not voted the State would have gone Democratic by one thousand. Ohio gave him twenty thousand majority, and colored men cast over that number of votes for him. New York gave him twenty-two thousand, and the colored men cast nearly twenty-five thousand votes here; so we do not see as it would be asking too much since they will not get much else.—*Progressive American.*

The New Mexico Colony

Hon. George W. Williams has returned from New Mexico. In a long interview with a reporter of the *N. Y. Tribune*, he pronounces the scheme utterly unworthy of support. The pretended capitalists were rather dilatory and suspicious in their movements relating to his trip there to see if their promises and statements held good. He went there at his own expense, found that the claim of 700 000 acres was not well founded only 51 000 acres having been surveyed; that the land was badly located and unsuitable as a whole for agricultural purposes; and that the arable part was already occupied by persons having under local statutes of limitation absolute titles.

Mr. Williams deserves the thanks of his race for the action in his premises

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SATURDAY, DECEMBER, 25, 1880.

Merry Christmas to you all!

Read NIGER CATHOLICUS.

None but fools would think of emigrating to Africa.—*Republican Advocate.*

Why so? Explain.

Cut out "A word about words," have it in a convenient place to show to the next gossiper that comes along.

We commend the criticism of Niger Catholicus to the editor of the Huntsville, (Ala.) *Herald*. When we made reference to Father Ryan we had no idea that this communication would elaborate on the idiosyncrasies of that priest.

The resignation of R. W. Thompson as Secretary of the Navy and his appointment as Chairman of the American Board of Managers in the Panama Canal is another example of the opportunities which men in high civil station have to advance themselves.

There is just one thing to which we object in the *Republican* in its new management—the use of the word "darkey." Our best authorities pronounce it as *low*, and to the American Negro it is decidedly offensive; much more so than "nigger."

We would gladly see our sable fellow-citizens fully and generously employed.—*Republic.*

How many colored clerks does Mr. R. employ on *his* paper? Has he a single contributor on his staff? Has he a single "devil" or type-setter in his composing room? Does he exchange with journals published by colored men?

If these queries must be answered in the negative it is "not because of any antipathy" etc., but the result of their lack of principle—just so—they can not flop fast enough.

"Ebony society must be taught that sky-blue dresses, pink ribbons and high-heeled boots suggest too frequently the tendency to pilper which alarms good housewives."—*Republic.*

The pay of domestics must be very low indeed which prevents them honorably from obtaining flashing dresses and $2.50 high heeled boots. Let the editor of *The Republic* advise the paying of such wages as will take away temptation from servants. Probably he thinks six or eight dollars a month for a cook, chamber or waiting maid amply sufficient.

COLORED SERVANTS.

The phase of domestic service claiming serious attention in this country refers to the growing distaste of the community of Washington at least for the assistance of the colored people. As good citizens, who, eighteen years ago, cheerfully shed their blood to emancipate the negro from fearful bondage, we would gladly see our sable fellow-citizens fully and generously employed; but they throw great obstacles in our way. Falsehood, trickery, indolence, dirt and dishonesty are the leading characteristics of the majority of both sexes who seek occupation in the houses of white people. It cannot be endured. The consequence is seen in the advertisements of the daily papers. In any ten "wants" it will be found that seven stipulate for white women and only three for the colored race.

Now this is not the result of an antipathy to the African on account of his complexion—it is the outcome of his lack of principle. Let the colored ministers see to it. Let them preach honesty and cleanliness from the pulpit, and denounce the rage for dress which demoralizes both the women and the men. The religion of common life would be a more wholesome text than the correct interpretation of scriptural phrases. The Dianas and Wilhelminas of ebony society must be taught that sky-blue dresses, pink ribbons and high-heeled boots suggest too freequeutly the tendency to pilfer, which alarms good housewives. A short time since a gentleman from England asked the advice of an eminent storekeeper as to the advisability of his engaging Negro domestics. "Oh!" said his interlocutor, "give them bacon and bread, pay their wages regularly and don't leave any small articles about on which they can lay their hands. Bating their dirty and felonious habits, they are good enough as servants." This sentiment is becoming common, and it rests with the teachers of the colored people to obliterate the objections to their employment as soon as may be.—The Sunday Republic, H. J. Ramsdell, editor.

We are not prepared to say how much of truth there is in the above statements, because, being obviously not included by the writer in "the community of Washington at least" which manifests this growing distaste we might lack opportunity to verify them; next, because we have not in the couple of weeks that have elapsed since the preferring of this serious charge, examined in detail the race preferences in the "wants" set forth in all our daily papers. We are induced, however, to believe that Mr. Ramsdell himself is at fault, and that he has magnified his *own* unfortunate and unsuccessful experience into a public characteristic. The second sentence in his paragraph is sufficient evidence that he is so grossly misinformed as to events of recent occurrence—supposed to be familiar to every school boy—pertaining to the country in general and this "community" in particular, that the conclusion is irresistible that in the matter of "colored help" he is equally far away from the truth.

He says:

"As good citizens, who, eighteen years ago, cheerfully shed their blood to emancipate the Negro from fearful bondage etc."

Now, any one who knows anything at all about the late war is aware that the emancipation of the Negro was an incident—an inseparable incident of the putting down of the rebellion,—against which the majority of the leaders on the Union side, in and out of the army, President Lincoln included, fought as long as possible. It was just eighteen years ago last summer that even Horace Greeley, the founder of the *Tribune*, a paper of which Mr. Ramsdell was until recently a correspondent, got a severe "setting back" by President Lincoln for assuming that twenty millions were demanding immediate emancipation of the slaves. Any one pretending to knowledge should be aware that if by "the community of Washington" is meant the white people resident here, certainly a majority of *them* was hostile to the emancipation and the Negro.

Since Mr. Ramsdell is wrong as to the matter of fact with which he attempts to show his friendship for the race, the presumption is that he is equally at fault all the way through. A man who has used the word "darkey" without using the inverted commas is the very man to employ the guise of friendship for the Negro that he might plunge the dagger to a vital part. But this is not strictly pertinent to the issue, though it is not altogether extraneous.

That white people prefer white domestics is as natural as that well-to-do colored people should prefer colored servants over white ones to serve them. So long as the Negro was by law a *servant* he was invariably *preferred*, by Hugenot as well as Cavalier,—but when he became an equal his presence was regarded differently. "But this opposition, etc., is not on account of any antipathy of race but lack of principle"—Lack of principle? —a bad plea from those who, for two and a half centuries, have had the entire instruction, moral and mental, of the American Negro in their charge, and who to-day regulate it. It would have come with a better grace from another source than from a man who, as independent journalist, has never failed to adjust his politics to the journal employing him. Isn't he a paragon?

If it be true that a majority of the colored people of Washington of both sexes are "indolent, dirty, dishonest, and given to trickery and falsehood," does the editor of the *Republic* not know that the white people of this community are largely responsible for it? Have the colored youth equal *opportunity* for employment at lucrative rates with white youth of equal capacity? When the words "we do not want colored people" greet applicants for positions in workshops, stores and as apprentices, is it strange if they became indolent, if they were dishonest, if they were tricky and false in speech?

That such qualities should be developed *here* when white help is being rapidly discarded in New York, Boston and other Northern cities where *colored Southern* help can be obtained, argues something fundamentally wrong in Washington society, and a condition of affairs as pernicious in the employing whites as it is detrimental to the employed blacks.

Nevertheless, we commend the above opinion of Mr. Ramsdell to the colored preachers, and especially request that at their next regular meeting they make it a subject of special inquiry, and that they take such steps in the premises as are deemed just to all parties concerned.

Rational Treatment, Positive Cures.

Dr. R. V. Pierce, President of the World's Dispensary Medical Association, is in earnest in selling his medicines under positive guarantees, and if anybody who purchases and uses any of these widely celebrated remedies, does not derive benefits therefrom, the Association would like to hear from that person with description of symptoms and history of case. Organized and incorporated, as the Association is, to teach medicines and surgery and for the successful treatment of all chronic diseases and managing annually thousands of cases through our original method of diagnosis without ever seeing the patients, and having also the largest sanitarium in the world for the accommodation of the more complicated cases, and also for surgical cases, the Faculty feel themselves prepared to undertake even the most discouraging cases. They resort to all the best remedial means known to modern medical science—neglecting nothing. Address World's Dispensary Medical Association, Buffalo, New York, or Great Russell Street Buildings, London, England.

The Poet of the Lost Cause

Mr. Editor:

A week or two ago the Rev. A. I. Ryon, known as the poet of the "Lost Cause," delived a lecture upon "Our Civilization." Many were no doubt pleased if we are to judge from the applause which we think was elicited, rather from a sympathy of partisanship than from any real excellence of the production. For our part we are at a loss to understand how some people can become so enthusiastic over such weeds and withered rosebuds, as were presented to them on the occasion by the poet. It is useless to call such nosegays. The cause is a lost one, and all the applause of the mourners cannot revive it. We must say that we were disappointed, we had heard so much of the poet priest, and had read with admiration some of his poems upon religion, we naturally expected a treat. We were not prepared to see in him a politician. He began by saying that he had expected to lecture in a church on some religious subject; we share in his regret for in that case we would perhaps have heard the priest and the poet minus the pro slavery advocate.

We shall not presume to defend the honor of Massachusetts or Yankeedom in general, for we feel confident that she has intelligence enough to vindicate herself against every, and anything coming from the South. She may not be able to justify her divine laws in a Biblical stand point, laws which all Christians deplore; yet we do not believe that Massachusetts or any part of the North even with their divorce courts, will ever go to the South to learn morality. Poor little South Carolina is indeed to be pitied when she began that "unfortunate business" to accept those principles (divorce laws) from Massachusetts; by it she added legal concubinage to that which already existed. There was no protection there for Negro women, they were at the tender mercies of any white man, particularly the master. Masters sold their own children, a crime never permitted in Massachusetts. Look at the poor Negro who has been mercilessly murdered at the polls, and butchered in the dead hour of night. Even now Virginia, the cradle of the chivalry is selling slaves, in direct defiance to the laws of the land! Now with all that and more, for any man, especially an American citizen, and doubly more so for a priest, to speak in favor of such a section, and that too in public, leading one to believe that he is ignorant of the facts which he has no business to be, and shocking us to see a priest parading his prejudices which is equally unbecoming. He reached the same effort when he made the following observation:

"Men are clamoring for their rights, no wonder women are clamoring for their rights too, all kinds and all sorts of rights, and they generally have the gift of tongue (here we might be personal!) even when they have not the gift of thought. And they want to vote, and I think they are right, if a colored individual can vote, I dont know why a white woman shouldn't." Neither do we. We would say let not only white women, but all native-born women vote in preference to any foreigner. Yes! to any of that half-starved, king-ridden, ignorant and low crowd which flock to our shores and are made the political tools of those who would if they could, trample to the dust the most loyal of our citizens, in order to erect an empire whose cornerstone would be Negro slavery.

The poet is surely versed in the history of his country, which I presume is his also, though his name has the ringing of the Green Isle. We would respectfully inform him that the first blood spilled on the pavements of Boston, in the war of independence, was that of a colored individual named "Attucks?" That all through the war for liberty the colored individual served with credit, though he never received any reward, or honorable mention in history until these later years. He was a soldier in the war of 1812. When cotton became king of the chivalry, he by his labor poured millions of gold into laps of idle and licentious masters who squandered those millions at the North and abroad, thereby deceiving the world as to their worthiness, while they were in fact defrauders. "Is not the laborer worthy of his hire?" During all these long years preceding the war of emancipation, where upon the face of this earth was there a more submissive class to their oppressors? During our late unpleasantness when the master and his sons were on the battle fields forging chains to bind tighter, who remained at home, and protected the wife and daughters? The colored individual. Has the bard forgotten who entered poor little Charleston, and and our dear Richmond? Why those colored individual who were not only the most loyal of their country but were among the best soldiers of the republic. Are they not the only loyal natives of the South? These are but a few of the reasons, aside of the amendments, making him a citizen, why he should vote, truly it can be said. "*Deposuit potentes de sede et exaltavit humiles.*"

The poet has certainly forgotten the spirit of his church; she makes no race distinctions in the adminstration of her sacraments; neither has she a Negro corner in her cemeteries. She cares for him in life, and reads or chants the same prayers for him where she lays him away to await the resurrection, for she recognizes him as a man. She imposes her hands upon his head to officiate at her altars and pours the oil of consecration upon his brow. "*Ut collocet eum cum principibus.*" In her history she has gone even further; she has on more than one occasion enrolled him in the list her Saints. What a sublime picture a dignified priest presents to Caesar, St. Bernard, Innocent. III, St. Francis, Havier and the venerable Jogues!

"If any man serve me let him follow me, and where I am, there shall also my minister be; if any man serve me, him shall Father honor."

NIGER CATHOLICUS.

Claims of Colored Voters.

The leading colored Republican citizens representing all the wards in the city, held a largely attended meeting at Samaritan Hall last night for the purpose of sending a delegation to Washington after the Presidential inauguration to press the claims of a colored citizen for the position of surveyor of the port of Baltimore.

The following officers were elected: President, Rev. James A. Handy; vice president, C. H. Gaines; secretary, William F. Taylor. At the meeting the name of Dr. H. J. Brown was put forward as the choice of the colored Republicans of the city for the nomination.—*Baltomore Sun.*

Sociable.

The Industrial Club had a very successful sociable at the residence of Mrs. E. Burrell on 18th street, Friday night week. Nearly one hundred persons were present. The Club is now preparing for a fair.

"TWAS THE NIGHT BEFORE CHRISTMAS."

BY EDGAR FAWCETT.

With snow in pale volumes, by savage winds hurled,
The night before Christmas has wrapt the wild world;
And now to its noises the little ones hark
Where the nursery window looks forth on the dark.
While weirldy against the black blank of the sky
Those phantoms of snow-cloud pass hurrying by,
The brains of the children shape form after form
From out the wan vapory whirl of the storm;
Hugh lions that ramp; mighty horses that prance;
White wallowing whales of prodigious expanse—
Till now they discern a strange figure, whose back,
Is bent by the weight of a ponderous pack,
And streaming in front of him plainer than day,
The beard of Kris Kingle like blown ocean spray!
Ah, happy young dreamers, dream on as ye will!
See merry St. Christmas trudging to fill,
Through harsh wintry gusts, with benevolent tread,
The stockings who hang beside mantel and bed!
Hug fast your delusion, O soft dimpled arms,
And gain while you can its illusory charms!
Too soon will reality's hand tear aside
The sweet vail of fancy whose filaments hide,
Like the blemish, deep-sunk in the rose's red youth!—
That stern disappointment, life's actual truth!
And yet, darling zealots, content in your creed,
How blest were your fate through the future, indeed,
If each disenchantment on earth left behind
Such a precious result as awakening to find
That in place of your Santa Claus, wrought from a cloud,
Was the love that engirds you, fond, vigilant proud!—
Love eager to bring, ere the morrow shall rise,
New mirth to your laughter, new light to your eyes!

G. U. O. of O. F.

Communications for this column should be addressed to "ODD FELLOWS' COLUMN," Peoples' Advocate.

Brief communications and inquiries for this column are invited. It is as its name implies, devoted to the interests of the order.—Ed.

We will print the name and address of the P. S. of every lodge for one year for one dollar cash to be sent with the order.

BROTHERLY LOVE LODGE No. 896. J. L. Thomas, P. S., No. 106 Short st., Harrisburg, Pa. Every Monday evening Ely's Building Market st, near 6th Dec-25-1y

WASHINGTON, D. C.

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The colored Odd Fellows of New York have one grand combination entertainment once a year.

John F. Cook lodge has its reunion on the 8th proximo, each lodge is invited to send one representative to attend in its behalf. A good time is expected.

An Unwise Step.

From the *Virginia Star* we learn that W. M. T. Forrester, Grand Master elect, has been chosen D. in the Independent Order of Immaculates. As the G. U. O. of O. F. have just inaugurated an insurance feature and it will require the united action of the S. C. M., to push it to success, therefore, we think the acceptance of this position in this new order, as unwise in the extreme. We say this dispassionately with a view to promoting the best interests of G. U. O. In our opinion, Brother Forrester has made a mistake.

We call his attention to these lines by Adelaide Porter.

Do not strive to grasp *them all!*
* * * * * * *
Let thy whole strength go to each
Let no *future* dreams await thee
Learn thou first what these can teach!

Brotherly Love lodge 896 at Harrisburg, Pa. is one of most prominent lodges in the order. It has one hundred and and forty members, is composed of good working material—boasts of a healthy treasury, is increasing in numbers, and is on the high road to prosperity. Brother I. L. Thomas, one of its members is the District Master for Pennsylvania, and John B. Sample, its delegate to the Richmond A. M. C., was the phonographer of that meeting. Among the other prominent and active spirits may be mentioned Brothers J. T. Compton, John W. Simpson, Pap Newman, John Q. Adams, John Brock and George Bonner. There is a progressive young element coming to the front, who will be ready to take the places of the old pioneers when they pass away, which is led by such promising spirits as Brothers George Scott, Curry Taylor and others.

MASONIC.

At the 15th annual Convocation of the Most Excellent Grand Royal Arch Chapter of the District of Columbia. The following officers was elected and installed:

M. E. G. H. P., John B. Hutchins, M. E. D. G. H. P., J. Henry Burch, M. E. G. C., Arthur Simmons, M. E. G. C. John W. Freeman, R. E. G., Henry Dade, R. E. G., John H. Burrill.

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LOCAL.

—Societies and Churches desiring local notices of their entertainments and other special exercises in order to ensure the same should send complimentary tickets.

—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke, 2 ch. 11 verse.

—A turkey, a turkey, my kingdom for a turkey!

—When will the heating apparatus in St. Luke's perform its duty?

—The ladies of the Medical Department of Howard University, take a lively interest in live subjects. This is right. Like begets like.

—The tenacity with which men cling to barber shops and shoe shops, in cold weather is remarkable.

—It was the night before Christmas, and—you know the rest.

—The beautiful snow is here in large quantities.

—Mr. Ramsdell of the Sunday *Republic*, says colored servants are not clean and will steal every thing they get their hands on.

—Vennor, the Canadian weather prophet, keeps up his reputation powerfully.

—Dr. Stevenson's lectures will be repeated on Tuesday the 4th proximo.

—The First Baptist Church at Hampton, Virginia, is having a lively time. Y. Jackson, the pastor, has been indicted for adultery, and there are said to be as many contending parties in the church as there are individuals.

—The old Law Rooms in Howard University are wearing out for want of usage, while the Law Department is paying one hundred dollars per year for a 10x12 ft. room in the National Bank Building on 7th street.

—Rev. W. G. Alexander is in the city raising funds for his church near Annapolis, Md. He is looking well.

—There will be a Christmas concert at the Fifth Baptist Church, on Monday evening, the 27th of December, when some beautiful Christmas Carols will be sung, and Mr. Calvin Dew Johnson will give some of his choice select readings.

—St. Luke's choir has the habit of omitting the verse next to the last in every hymn they sing. Sometimes this very verse which they omit is immediately connected with one of the others, as was the case a few weeks since. Let us have the *meaning* of the hymns in mind as well as the *tune*.

—The Baptist Sunday School Union which met at the Fifth Baptist Church, was poorly attended as usual. The Union should do better than it has been doing for two years past, or it should di-band and unite with the Union proper.

—Bad weather for District school teachers who are held responsible for slim attendance. Under such circumstances the teachers should be armed to the teeth with legal authority to enter private houses and bring the little ones to school whether the parents wish it or not.

—Owing to death in the family during the past year Mrs. John T. Johnson and daughter, Ettie Moses will not receive their friends, as usual, on New Year's Day.

—We return our thanks to the ladies of the Golden Willow Club for their invitation to attend their annual reception, Wednesday evening next.

—Christmas services at John Wesley, Connecticut avenue, Rev. M. H. Ross, pastor, services Christmas morning, at 5 o'clock, a. m. All are cordially invited. Preaching Sunday morning at 10.30 a. m. Subject: The song of angels at the incarnation of Christ. Choice anthems will be rendered for the occasion by the choir, under the direction of Mr. Chapman Wye, Mrs. Katie Smith will preside at the organ. Preaching at 7.30, Subject: What destroys human life. Sabbath School quarterly review at 3 o'clock p. m., with interesting exercises. All are invited to attend.

Attend!

—The Berean Book reception next week.

—Garfield and Arthur entertainment by the ladies of St. Paul's Chapel Monday night.

—Bethlehem Baptist concert at Douglass' Hall, Hillsdale.

—Bazaar of the Ladies Industrial Club at 19th St. Baptist Church.

—Union of the Catholic Benevolent Societies Monday night at their Hall on L street.

—Bazaar of the Asbury S. S., all next week.

—Promenade Concert under the auspices of the Sinking Fund of Union Bethel, Wednesday evening at the Hall, Thursday night at the Church. Admission to either entertainment ten cents.

—Miss V. Lewis has gone to New York to spend the holidays.

—The new organist, Mr. Jacks, at St. Luke's, has been discharged by the vestry.

—Miss Tilghman and B. Fleet left Wednesday evening for New York, to appear at a grand concert Thursday night at Steinway Hall.

—Daniel W. Lewis, Esq., has arrived in the city.

—Mrs. Anna Lawrence *nee* Nalle, after an absence of nearly seven years, has returned home, to the great delight of her many relatives and her equally numerous friends.

—Rev. Jessup Boulden, pastor of the 19th St. Baptist Church, has just been sustained by a very flattering vote, less than forty votes being in favor of accepting his resignation out of three hundred members present.

—We were shocked a few days since to learn of the death of George, son of J. Robinson. We had but little acquaintance with this promising young man, although he had worked occasionally in our employ. It was but three or four nights before his death that his name was suggested by the writer at a meeting of the board of the Enterprise Publishing Company, for employment.

We sympathize with the family in their bereavement.

—The Sabbath School of John Wesley will have a Christmas tree and festival for the children; on Monday evening, Dec. 27th, interesting exercises will be had. Splendid singing and speaking by the school, after which the distribution of presents to the children. There will be no pains spared in making it a pleasant and enjoyable affair. The public are cordially invited.

The pulpit of 15th St. Presbyterian Church was filled by Rev. Wm. Waring of Berean Baptist Church, who conducted the services. The church was filled early. After the regular form of service was read, Rev. Wm. Waring read Acts 26th, and offered prayer, and preached from 9th verse same chapter to 11th. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

Rev. Waring's theme was Paul's discovery and confession of his mistake after his conversation, and the utter failure of human judgment without spiritual guidance. His conclusions were, that there is no middle ground in God's truth any where in the Bible. The churches of the present are beginning to admit the truth by slow degrees, in doing unto others as they would have them do by themselves. Finally he said that all are in rebellion against God who fail to imitate the meek and lowly Jesus—in living not for themselves but for others, and doing unto their neighbors as they would have them do unto themselves.

The sermon made a deep impression on all. At the close Rev. F. Grimke read an interesting report, which will be found elsewhere.

The choir sang two lovely quartettes during the day. A collection of $14 was realized for the committee on Freedmen.

The Report of the Presbyterian Committee of Missions for Freedmen's shows:

That the receipts of the year ended March 31, 1880, including a balance of $2,573.60 from the previous year, were $72,755.16; making an increase of $19,333.23 over the 12 months which ended March 31st 1879, from all sources.

The number of persons employed by the committee, in various parts of the State, is as follows: Ordained ministers of whom 40 are colored, 58; Licentiates, of whom all are colored, 83; Catechists, of whom all are colored, 24; Teachers—males, of whom 19 are colored, 21; Teachers—females, of whom 20 are colored 39; making a total of 145, of whom 111 are colored. Churches organized during the year, 4; whole number under care of the Commissioners, 150; communicants added on examination, 1029, certificate, 186; total, 1,185; whole number of communicants, 11,106; whole number of Sabbath Schools, 132; whole number of scholars in Sabbath Schools, 8,026; Day-schools. Whole number of schools, 45; pupils in these, 4,880; whole number of teachers, 81.

To meet the obligations incurred by the Committee, in the prosecution of its enlarged operations this year, at least $100,000 will be necessary.

—Invitations are out for the Douglass (C. R.) —Haley (of Canandaigua N. Y.) wedding.

—Robert Harlan of Cincinnati is spending his Christmas holidays here.

—Mr. Wm. Winston has been promoted to the chief messengership in the Congressional Record Room in the Government Printing Office.

—A Garfield and Arthur entertainment will be given by the ladies of St. Paul's Chapel, Monday evening, December 27, for the benefit of the pastor Rev. J. P. Shreeves. Admission ten cents. Supper free.

—The Bethlehem Baptist Sunday School of Hillsdale, D. C. will give an entertainment at Douglass Hall, December 28. All are invited to attend. It will be an opportunity no one can afford to lose.

—The C. Y. M. C. A. held a prayer and praise meeting at Berean Baptist church last Sunday. The meeting was conducted by Mr. Ben. Stewart and was quite a pleasant one. The association will hold another at Israel C. M. E. church next Sunday afternoon at 3:30 o'clock.

—Rev. J. P. Shreeves will address the Association, Sunday December 26, at St. Paul's A. M. E. church 8th Street, between D and E Street at 3 o'clock. All are invited.

—Thursday night 16th inst. John Wesley church was crowded. It was one of Mr. Bergen's entertainments by which he assists churches which are indebt. After the preliminary exercises. Rev. Peck in behalf of Mr. Bergen presented 6 volumes of Potter's Popular Encyclopoedia to the pastor, Rev. Ross who responded in fitting terms. Rev. N. H. Mitchell made the presentation speech to the superintendent of the Sunday School Mr. Randall Bouy who replied. Mrs. Jackson who had sold $80 worth of tickets was awarded the prize for being the successful competitor—a similar set of books. Mr. Bergen made the presentation in person and the lady handsomely accepted the gift. Returns in full will be made next week.

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